

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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CHAPTER III.

The First Punishment

Slowly but surely little Milly was advancing in her uncle's favor. Her extreme docility and great fearlessness, added to her quaintness of speech and action, attracted him greatly. He became interested in watching her little figure as it flitted to and fro, and the sunny laugh and bright childish voice about the house were no longer an annoyance to him.

One day he was moved to anger by an accident that happened to a small statue in the hall and Milly was the delinquent. Her ball had rolled behind it, and both she and the dog were having a romp to get it, when in the scuffle the statue came to the ground and lay there in a thousand pieces. Hearing the crash, Sir Edward came out of his study, and completely losing his temper, he turned furiously upon the child, giving vent to language that was hardly fit for her ears to hear. She stood before him with round, frightened eyes and quivering lips, her little figure upright and still, until she could bear it no longer; and then she turned and fled from him through the garden door out upon the

smooth grassy lawn, where she flung herself down face foremost close to her favorite beechtree, there giving way to a burst of passionate tears.

"I didn't mean it—oh! I didn't mean to break it," she sobbed aloud. "Uncle Edward is a fearful angry man; he doesn't love me a bit. I wish I had a father! I want a father like the probable son; he wouldn't be so angry!"

And when later on nurse came, with an anxious face, to fetch her little charge from the cold, wet grass, she had not the heart to scold her, for the tear-stained face was raised so pitifully to hers with the words,—

"Oh, nurse, dear, carry me in your arms. No one loves me here. I've been telling God all about it. He's the only One that isn't angry."

That evening, at the accustomed time, Milly stole quietly into the dining-room, wondering in her little heart whether her uncle was still angry with her.

As she climbed into her chair, now placed on the opposite side

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"And He Brought Him to Jesus"

By Evangelist Ed Nelson
954 Quari Ct., Aurora, Colorado

(Sermon Preached at Sword of the Lord Conference on Revival and Soul Winning, Denver, Colorado, November 9, 1952. Mechanically recorded for THE SWORD OF THE LORD.)

"Again the next day after, John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus"—John 1:35-42.

I have as my text this afternoon the first six words of verse 42: "And he brought him to Jesus." Andrew brought his brother to Jesus.

Andrew is a man whom I highly respect. He was not a famous man. We do not see his name often in the New Testament. He does not appear many times on the pages of drama of the Word of God. Only four times in all of the Bible do we see Andrew in any action whatsoever. He was different from his brother Peter, who was constantly out in front. Peter made

the headlines. The crowd saw Peter. But Andrew remained in the background. I appreciate a man like Andrew, a man who is not always seeking the pre-eminence; a man, in his little way, willing to serve the Lord; a man anxious to honor Jesus—this is Andrew.

John and Andrew saw John the Baptist point to Jesus and say,

"Behold the Lamb of God." Andrew and John followed Jesus. Seeing them, Jesus turned and said, "Whom do you seek?"

They said, "Master, where dwellest thou?"

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Rev. Ed. Nelson

Christ Looking For The Sinner

By T. DeWitt Talmage

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

When Kossuth visited the United States, about twenty years ago, so great was the enthusiasm for Hungary that I remember very well the trees around the Battery in New York were crowded with people who had climbed there to see the distinguished stranger as he passed. I shall never forget that scene. Indeed, if one be well poised, he cannot have a better place to see a passing crowd than a treetop.

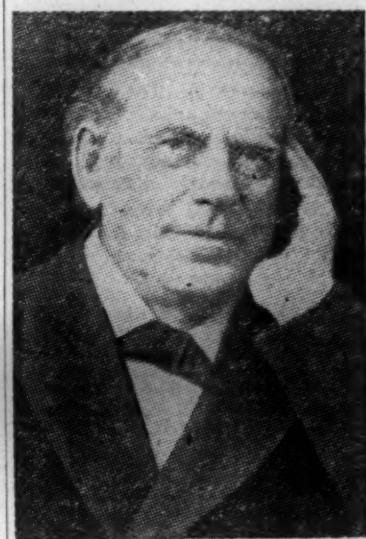
Well, Christ was coming to Jericho, and there was a small man, whose head did not come up to the shoulders of other people, who despaired of seeing the distinguished stranger while standing on the dead level; so he climbs up a sycamore tree—broad-branched, stretching its arms clear across the highway—and sits there while Jesus advances. Christ, coming up with a great multitude, casts His eye up, and sees this man on a branch of the sycamore and says, "Come down." And after the man has come down, He says to him, among other things, "The Son of man is come to seek and to save that which was lost."

Our sympathies are always aroused when we see anything that is lost. Even a dog that has wandered away from its master we feel sorry for. Or of a bird that has escaped from its owner we say: "Poor thing." Going down the street near nightfall, in the teeth of a sharp northeast wind, you feel very pitiful for one who has got to be out. As you go along you hear the affrighted cry of a child. You stop. You say, "What is the matter?" You go up and find that little one has lost its way from home. In its excitement it cannot even tell its name or its residence. The group of people gathered around are all touched, all sympathetic and helpful. A plain body comes up, and with her plaid she wraps the child and says, "I'll take care of the poor bairn." While in the same street, but a little way off, the crier goes

through the city, ringing a bell, and uttering in a voice that sounds dolefully through all the alleys and byways of the city, "A lost child! Three years of age, blue eyes, light hair. Lost child!" Did you ever hear any such pathos as that ringing through the darkness?

You are on shipboard. You see against the sky a vessel. It comes nearer. You hoist a flag. It makes no response. You say, "What is the matter with that vessel?" You put the sea-glass to your eye, and you find there is no one in the rigging—no one on the deck. "Ah," you say, "I guess that must be an abandoned ship." It comes on falling over into the trough of the ocean. It floats every way, tossed by the wild sea, and the crew say to the passengers, and the captain says to his mate, "It is a lost ship."

You are going down the street,



Dr. T. DeWitt Talmage

and you see a man that you know very well. You once associated with him. You are astonished when you see him. "Why," you say, "he is all covered with the marks of sin. He must be in the very last stages of wickedness." And then you think of his blasted home, and say: "God pity his wife and child! God pity him!" A lost man!

Under the gaslight, you see a painted thing flaunting down the street—once the joy of a village
(Continued on page 8)

Reasons for Sending "Sword" To Others

1. Because of THE SWORD'S Amazing Influence in Bringing Revival;
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By the Editor

When I ask readers of *The Sword of the Lord* to send in 50,000 subscriptions by January 15, in the present subscription campaign, and to soon help me increase *The Sword* circulation to a million paid subscribers, we ought to present evidence that *The Sword of the Lord* deserves the support of Christian people and that money so invested will honor God more than if invested in most other ways.

Will you forgive us if we seem to boast, while really we simply give the facts that prove that every Bible-believing Christian should help spread THE SWORD OF THE LORD? We thank God for other good Christian magazines. We wish that every one of them may prosper. At the same time, we feel that we ought to show why money spent for subscriptions to THE SWORD OF THE LORD is, as far as we know, about the best spiritual investment in the world.

and to the work of God in their hands.

As an example of this, I want you to see a copy of a letter recently received by Dr. Jesse M. Hendley, after one of his sermons was printed in THE SWORD OF THE LORD, a letter from a young Japanese pastor.

Dear Dr. Jesse M. Hendley:

You will probably be surprised to hear from me, a young Japanese preacher whom you have never knew. But this is my great joy and privilege and also our Lord's order to me to write to you informing of what remarkable influence you have given me through your powerful and filled-with-the-Spirit sermon
(Continued on page 9)

Seventh-Day Adventist Doctor Answered

By the Editor

From Toronto comes a letter from a young Christian. He had received a long letter from a Seventh-Day Adventist doctor, and asked me to suggest answers to the doctor's arguments, which I have done.

Christians ought to be constantly on guard against the false doctrine of Seventh-Day Adventists. Young Christians are often deceived by the Voice of Prophecy Broadcast, where deceptively, Seventh-Day Adventists hide their identity, claim to be evangelical Christians, sometimes claim to be fundamentalists, and so get young Christians to study their "Bible lessons," and lead them step by step away from the truth. The first lessons will be orthodox; and young Christians will think they are fine, but soon will come teachings about salvation by works, by keeping the law, the enslaving doctrine that Christians ought to keep the Jewish Sabbath; and if they do not do so, they keep the mark of the beast, etc. I hope that every reader who is interested will send for my twenty-four-page pamphlet, *Sunday or Sabbath, Which Should Christians Observe?*, which gives a thorough answer to the Sabbath question.

Meantime, read my answer to Dr. Arnott's letter.

August 27, 1952

Dear Brother H—:

1. Dr. Arnott is entirely wrong on the plan of salvation. He says, "...If we accept Christ and our sins are forgiven, we are not under the law; but as soon as we break the law again, then we are under it and must ask forgiveness again." That is entirely foreign to the doctrine of salvation taught in the Bible. Jesus plainly said, "You must be born again," but He did not say, "You must be born again and again and again." This idea of plural salvation, that is, getting saved over again every time one sins, has not a single verse in the Bible to support it. Instead, Jesus said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). Again, Jesus said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

The good doctor says he believes in salvation by grace, but actually he still believes in salvation by keeping the law. He does not understand what it means to have one's sins laid on Christ, to be born again, to be kept by the power of God. And this is a fatal flaw in the Seventh-Day Adventist position. If he had gone further, he would doubtless have said, as other Seventh-Day Adventists

do, that if one does not keep the Saturday Sabbath of the Jews, he is not saved.

2. Dr. Arnott says, "I accept the Bible as my rule of faith and for all my beliefs I must have a thus saith the Lord." But does he not accept the writings of Mrs. Ellen White as inspired along with the Bible, and as a source of doctrine? So all good Seventh-Day Adventists do. Either Dr. Arnott is deceiving you, or he is not a well-instructed Seventh-Day Adventist. Mrs. White was called the prophetess of the Seventh-Day Adventist Church, her writings are regarded as inspired like the Bible, and many Seventh-Day Adventist doctrines are taken, not from the Bible, but from her books. You should ask the doctor if he renounces faith in the writings of Mrs. White as inspired and authoritative for Christians.

3. Dr. Arnott says, "The keeping of the Sabbath was reaffirmed before Mount Sinai in Exodus 16. It was given to God's people at Mount Sinai and here God makes it quite plain that they should have known about it before..."

I am sorry that the doctor here avoids a plain statement of the Bible. In Nehemiah 9:13, 14 the Scripture says, "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant." The Bible clearly says that the Bible made known the Sabbath at Mount Sinai. That is recorded also in Exodus, chapters 16 and 20, when the children of Israel were camped near Sinai. Now for anybody to say that at Mount Sinai "the keeping of the Sabbath was reaffirmed," in the light of what the Bible says, makes a false claim. The Sabbath was not reaffirmed at Sinai, but it was made known there. God had never commanded it before. It was never commanded of Adam nor Abel nor Noah, nor of anybody else before Mount Sinai. It was not even known by them; and there is not a hint that any man ever kept the Sabbath before Exodus, chapter 16, when it was first mentioned to man. Remember that Genesis was written by Moses after Mount Sinai, so it had never been even mentioned to men by God before, but was made known at Mount Sinai.

In the Ten Commandments, God says, "Remember the sabbath day to keep it holy." But He did not say, "Think now about something I told you before." Rather He was telling them that every week these Jews were to keep the Sabbath in mind to remember it and keep it,

week after week. Your doctor friend perverts the Scripture because he does not want to take what God has plainly said about the Sabbath. It was given to Jews and for Jews, as a part of the ceremonial law.

4. The doctor says, "In Ezekiel 20:12 the Sabbath is pointed out as the sign of sanctification for the Christian, and in the twentieth verse it is a sign that the Lord is our God." Again the doctor takes advantage of you by using deceitful words. Ezekiel, chapter 20, teaches nothing of the kind. Rather, it plainly says that the Sabbath is a sign between God and Israel. In verses 5 to 8, He tells how He brought Israel out of the land of Egypt. In verses 10, 11 and 12 He says, "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." God does not say that the Sabbath is a sign of sanctification for the Christian. He says it is a sign between God and the nation Israel that He has set them apart as the chosen people.

One should never trust the spiritual leadership of anybody who handles the Word of God so carelessly or deceitfully.

5. Dr. Arnott says, "Christ kept the Sabbath as shown in Luke 4:16, 31." Let us examine those Scriptures. Verse 16 says, "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." And verse 31 tells us that he came to Capernaum, "and taught them on the sabbath days."

But was that keeping the Sabbath? It certainly was not! The Ten Commandments do not order men to go to the synagogue on the Sabbath day or to teach on the Sabbath day. The Sabbath command is, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." The Sabbath command does not say the Jews or anybody else should go to church on the Sabbath or teach on the Sabbath. It simply commanded that they were not to work on the Sabbath, but to do all their work on six days preceding the Jewish Sabbath, Saturday. They did not even have synagogues in the Old Testament. When Jesus went to the synagogue and studied or taught, He was not keeping the Sabbath. When I write this, it is Friday; and I will be speaking four times today. But that does not mean that I am keeping the Sabbath today. Going to church is an entirely different thing from keeping the Sabbath. To keep the Sabbath is simply to rest from all labor of every kind.

But did Jesus keep the Sabbath? He did not! The Bible plainly says He did not. Jesus did much of His work on the Jewish Sabbath, healing the sick. In John 5:16 to 18 we read, "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."

Note verse 18 particularly. "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." The Jews tried to kill Jesus for two reasons. One reason was that He had broken the Sabbath by working on the Sabbath day. The other reason was that He claimed that God was His Father. Everyone ought to read this before they say that Jesus kept the Jewish

Sabbath.

6. The Seventh-Day Adventist doctor makes the same mistake that their people generally do, in claiming that the Ten Commandments are specially sacred, more so than the rest of the Old Testament; that the Ten Commandments are the law of God, while the rest of Genesis, Exodus, Leviticus, Numbers and Deuteronomy are the law of Moses. But that is an artificial distinction made nowhere in the Bible itself. The Old Testament contains both moral law and ceremonial law. Moral law is the part that deals with that which is inherently right and wrong, such as murder, lying, stealing, adultery, covetousness, blasphemy and idolatry. The ceremonial law includes ceremonies that were set up for Jews only, including animal sacrifices, which were incorporated in the law, circumcision, the Levitical priesthood, and the Jewish Sabbath and other holy days, and the Jewish dietary laws. In the Ten Commandments the part which includes moral law, the law of God written in the heart of men, is still binding, of course. The part which had to do with ceremonial law, the Sabbath, is, of course, not binding on Gentiles because it was not given to Gentiles. It was given to Jews only, just like circumcision, the command not to eat pork, the Passover, etc. The New Testament clearly commands that we are not to observe Jewish dietary laws, but that now "every creature of God is good and nothing to be refused, if it be received with thanksgiving" (I Tim. 4:3, 4). Circumcision is done away with for New Testament Christians (Gal. 6:15). Hebrews 10:18 tells us that since Jesus died for us, "There is no more offering for sin," so the animal sacrifices commanded of the Jews are no more required. In the same way, we are clearly told that the Sabbath days were a shadow of things to come, were ceremonial law, and are now blotted out. Col. 2:14 says that the handwriting of ordinances, law or laws, was taken out of the way in the crucifixion of Christ, "nailing it to his cross." And verses 16 and 17 say, "Let no man therefore judge you in meat, or in drink, or in respect of an holida, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ" (Col. 2:16, 17). So no Christian has a right to ask anybody to observe the Jewish laws

about food or Jewish holy days or the Sabbath days. So these are a shadow of things to come, and they pointed to Christ; but since Christ is come, they are taken out of the way.

If none of the law has ever been fulfilled so that it is not required, then the doctor should go on and be circumcised, and offer animal sacrifices, and keep the rest of the ceremonial law, including the Jewish Sabbath. But if those ceremonies are nailed to the cross, as the Bible clearly says they are, then Christians should not be judged by them. You see, Seventh-Day Adventists do not really understand clearly the plan of salvation. They are still under the bondage of the law, when they ought to be freed from it and be counting on the blood of Christ.

Thank you for your letter. I hope you will go back and make a restudy of the booklet, *Sunday or Sabbath, Which Should Christians Observe?*, and get the Bible doctrine clear in your heart.

In the Saviour's name, yours,

John R. Rice

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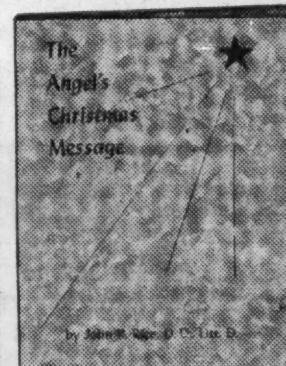
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by Dr. John R. Rice

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Preaching ~ Power ~ Promotion



"... the word of the Lord... Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By D. A. (Scotchie) McCall
Minister of Revival Promotion
Sword of the Lord Foundation

I. (IV) Anti-Church [Continued]

It is always amazing to find anti-church among professed Christians. We refer to the New Testament church (body of Christ), and to the New Testament churches (local churches). Just what does Jesus (God) think about this church business? We surely want to evaluate it as He does.

Jesus builds His church:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16:18.

Jesus loves His church:

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. 5:25-27.

Jesus purchased His church with his own blood:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28.

Christ is the head of His church:

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."—Col. 1:18.

Christ gave marching orders to His church:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

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Do you know what helped spawn communism? Answer: a formal, unspiritual, indifferent, cold, passionless church life—about the only one they knew. Is the one in your community different? If not, that is not the church life Jesus lived and set up and died for!

II Be a Blessing

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. 12:1-3.

"And thou shalt be a blessing"—vs. 2. What an honor God conferred upon Abraham! He didn't tell Abram He would make him rich in money, but something better. He didn't tell Abram He would make him a king, or premier, or a dictator upon this earth, but something better. More people know of Abraham than know of the president of the United States—and know more about Abram.

"And thou shalt BE a blessing." Would YOU be a blessing this Christmas? On the first Christmas God gave His Son (John 3:16), and Jesus gave Himself (Luke 2). Giving is the spirit of Christmas. A gift is the very heart and ground of Christmas. Be God-like and give! Be Christ-like and give!

Now let's MUSE together a little while. How many letters of the alphabet are there in John 3:16? Make a guess. Then, count them. You will find 113.

How many words in John 3:16? Make a guess. Count them. You will find 25.

Why not encourage your smaller ones to save up pennies—113 of them—one for each letter in John 3:16—a total of \$1.13, and send it in for the Sword of the Lord building for His work! Encourage the larger ones to save 5c or 10c a letter, as they may be able, and send in \$5.65, or \$11.30 for Him and His work and word through our building fund! Some of you will be able to give a dollar per word in John 3:16—\$25 total (25 words) to His building. This is also \$1 per day in December, up to and including His Birthday. Then some of you could send in one dollar for each letter in John 3:16—\$113 total.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

Think what life and eternity would LACK but for John 3:16! He gave Himself—others, including you and I, are asked to do the same. Read carefully II Corinthians, chapters 8 and 9, where this is plainly stated in several different phrases.

Give NOW for HIM!

III A Great Need

We want very much to clear successfully the Building Fund need within some months. We need machinery for printing. Program December 28-January 1, next. Dr. Rice in a great nation-wide radio

hook-up. We need to clear Sword indebtedness, made in expanding in order to get out the Word of God over this nation and around the world. We need to flood this nation and this earth with Gospel truth.

Is there a need for this? Out west a fine Christian woman said she doubted that her father had ever heard a real Gospel sermon. We now know he has heard one. Doxology! Christian women were talking with a young Japanese woman about Jesus—that in our U.S.A. She asked, "Who is Jesus?" We should make it impossible for anyone to ask that! A pastor said he shuddered at the words of young people as they came forward for counsel in a city campaign and said, "We don't get the Gospel on Sundays." Somebody needs to do something!

IV In Kansas

We "preached Christ" in First Baptist Church, Junction City, Kansas. Some 36 persons stood the first service pledging to speak to the lost about Jesus. In the second service 75 or more came to the front confessing sin. Others came later in response to the moving of the Spirit in their hearts—several for church membership and on first profession of faith in Christ Jesus.

The people were very cordial to Mrs. McCall and to me. The pastor, Rev. Donovan J. Hinkson and Mrs. Hinkson, are greatly loved by the people. Doxology!

We also had the privilege of witnessing in a warm spiritual atmosphere

at Rapid City, South Dakota, where Rev. Carl Johnson is the very fine pastor. We heard splendid echoes from Evangelist Jack Shuler's revival just closed. Doxology!

V Christmas Gift

Christmas is just "around the corner." God said to Abraham in Genesis that He would make him a blessing. Why not let God make you a blessing? Give something worthwhile. Oh, how much tinsel, tin, tinfoil, tallow, and frapping generally "goes up in smoke" on His Birthday. How much better to have something worthwhile to "go up" on His Birthday.

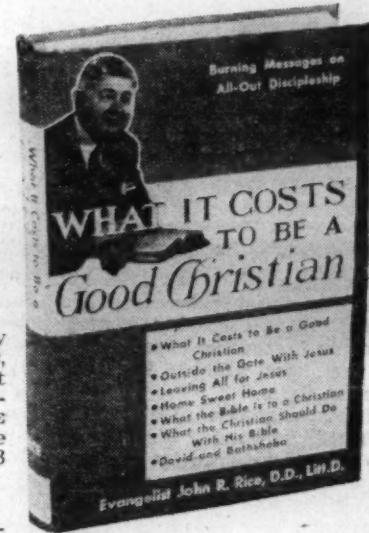
"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."—Rev. 8:3, 4.

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints."—Rev. 5:8.

Why not give some good books to others on His Birthday? A book of sermons. A book on Bible study. A Bible. A New Testament. Dr. Rice's books. A book of biography. A book on missions. A book on the

(Continued on page 12)

This Book Free!



This brand-new book by Dr. John R. Rice, 223 pages, selling for \$2.25, will be sent absolutely free with three 1-year subscriptions to THE SWORD OF THE LORD, at the bargain rate of \$5 for 3 years.

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Evangelist Bill Piper sends a report of a blessed two week campaign with seventeen churches in Honey Brook, Pennsylvania, September 14-28. In this town of little over 800 population, a combined total of almost 9,000 people entered Shanaman's warehouse to hear the Word of the Lord. There were 124 professions of faith. Mr. Carl Martin, a local businessman, was chosen as the tri-county chairman for the evangelistic committee. The meetings were held in a quonset warehouse. Several weeks before the services began a 60 voice choir was organized and an average of 20 cottage prayer meetings were held.

* * *

The Federated Church of Arrow Rock, Missouri, and the Federated Church of Blackwater, Missouri, combined for meetings with Rev. Warren Steward. During the two weeks' of meetings 3 souls were saved, others received assurance of salvation, 10 joined the churches, and over a hundred rededicated their lives to get out and win souls. Brother Steward led the singing and preached and was assisted in the music by his wife Mabel.

* * *

The Peoples Church, Toronto, cooperated in the "Christ for Everyone" campaign, held throughout Canada and the United States during October, by holding two evangelistic meetings. The first was conducted in September by Evangelist Myrddin Lewis of Birmingham, England, the second was

held by Rev. John L. Bird of London, England. Dr. Oswald J. Smith, pastor, in charge throughout the campaigns, reports souls were saved and good crowds attended.

* * *

Rev. Wm. V. Milner, pastor of Kemptville Baptist Church, Kemptville, Nova Scotia, writes of a blessed campaign, with Rev. Roy Campbell, popular director of Moncton Youth for Christ and "The Light of Life Hours." He reports 54 decisions for Christ. During the campaign, Evangelist Campbell returned to Moncton to direct YFC each Saturday night while Dr. Rice was in Moncton.

* * *

Evangelist Benny Bates of West Covina, California, writes the editor as follows: "I have held three meetings since I last wrote. Was in Oregon for a city-wide crusade with the churches of Hermiston. This was a great meeting, but a short one of only six days. Also I have just completed two meetings in California—one at First Baptist Church of East Los Angeles; one at Community Church, Big Bear, California. The total number of salvation decisions for the three meetings were near one hundred. I am in a crusade here in Taft, California, at the present. We got underway yesterday morning with a great beginning..."

* * *

Evangelist Frank Harpell was in the First United Presbyterian Church, Cambridge, Massachusetts,



Picture of warehouse where meetings were held in Honey Brook, Pennsylvania, with Evangelist Bill Piper. Almost 9,000 people attended the meetings during the two week period.

sets, October 21-26, for a return engagement. The pastor, Rev. Elmer H. Murdoch, reports rich blessings brought his people. October 12-19 Evangelist Harpell was at Athens, Vermont. And Rev. Howard Robertson, pastor, reports: "Their ministry in calling was a blessing to many and souls were saved." Mrs. Harpell assists her husband with the music, and visitation.

* * *

Rev. H. D. Christian, pastor of Central Baptist Church, Robstown, Texas, writes of a blessed revival with Evangelist Lester Roloff of Corpus Christi, Texas. He says: "It was one of the best revivals we have had during my seven years here at Robstown. If any church and pastor wants an evan-

gelist who is faithful to the Lord, both by lip and life, powerful in preaching, true to the Word and untiring in soul winning, we recommend heartily Evangelist L. L. Roloff."

RUSSIANS, WORLD-WIDE, MUST BE EVANGELIZED

PETER DEYNEKA, just recently returned from a round-the-world missionary trip, found open doors, great opportunities among the Russian and other Slavic DP's and refugees in Australia, the Holy Land, Greece, Yugoslavia, Austria, Italy, France, Germany, Belgium and Great Britain. We're broadcasting the Gospel in Russian over the Far East Broadcasting Co. Station in Manila, P. I., reaching the oriental countries.

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Probable Sons

(Continued from page 1)

of the large table, she eyed him doubtfully through her long eyelashes; then gathering courage from the immovable expression of his face, she said in her most cheerful tone,—

"It's a very fine night, uncle."

"Is it?" responded Sir Edward, who was accustomed by this time to some such remark when his little niece wanted to attract his notice. Then feeling really ashamed of his outburst a few hours before, he said, by way of excusing himself,—

"Look here, Millicent, you made me exceedingly angry by your piece of mischief this afternoon. That statue can never be replaced, and you have destroyed one of my most valuable possessions. Let it be a warning for the future. If ever you break anything again, I shall punish you most severely. Do you understand?"

"Yes, uncle," she answered, looking up earnestly. "You will punish me most severely. I will remember. I have been wondering why I broke it, when I didn't mean to do it. Nurse says it was a most 'unfortunate accident.' I asked her what an accident was. She says it's a thing that happens when you don't expect it—a surprise, she called it. I'm sure it was a dreadful surprise to me, and to Fritz, too; but I'll never play ball in the hall again, *never!*"

A week later, and Sir Edward was in his study, absorbed in his books and papers, when there was a knock at his door, and, to his astonishment, his little niece walked in. This was so against all rules and regulations that his voice was very stern as he said,—

"What is the meaning of this intrusion, Millicent? You know you are never allowed to disturb me when here."

Milly did not answer for a moment. She walked up to her uncle, her small lips tightly closed, and then, standing in front of him with clasped hands, she said,—

"I've come to tell you some dreadful news."

Sir Edward pushed aside his papers, adjusted his glasses, and saw from the pallor of the child's face and the scared expression in her eyes, that it was no light mat-

ter that had made her venture into his presence uncalled for.

"It's a dreadful surprise again," Milly continued, "but I told nurse I must tell you at once. I—I felt so bad here," and her little hand was laid pathetically on her chest.

"Well, what is it? Out with it, child! You are wasting my time," said her uncle impatiently.

"I have—I have broken something else."

There was silence. Then Sir Edward asked drily,

"And what is it now?"

"It's a—a flower-pot, that the gardener's boy left outside the toolhouse. I—I—well, I put it on Fritz's head for a hat, you know. He did look so funny, but he tossed up his head and ran away, and it fell, and it is smashed to bits. I have got the bits outside the door on the mat. Shall I bring them in?"

A flower-pot was of such small value in Sir Edward's eyes that he almost smiled at the child's distress.

"Well, well, you must learn not to touch the flower-pots in future. Now run away, and do not disturb me again."

But Milly stood her ground.

"I think you have forgot, Uncle Edward. You told me that if I broke anything again you would punish me most severely. Those were the words you said; don't you remember?"

Sir Edward pulled the ends of his mustache and fidgeted uneasily in his chair. He always prided himself upon being a man of his word, but much regretted at the present moment that he had been so rash in his speech.

"Oh! ah! I remember," he said at length, meeting his little niece's anxious gaze with some embarrassment. Then pulling himself together, he added sternly,

"Of course you must be punished; it was exceedingly careless and mischievous. What does your nurse do when she punishes you?"

"She never does punish me—not now," said Milly plaintively. "When I was a very little girl I used to stand in the corner. I don't think nurse has punished me for years."

Sir Edward was in a dilemma;

(Continued on page 5)

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Probable Sons

(Continued from page 4)

children's punishments were quite unknown to him. Milly seemed to guess at his difficulty.

"How were you punished when you were a little boy, uncle?"

"I used to be well thrashed. Many is the whipping that I have had from my father!"

"What is a whipping—like you gave Fritz when he went into the game wood?"

"Yes."

There was a pause. The child clasped her little hands tighter, and set her lips firmer, as she saw before her eyes a strong arm dealing very heavy strokes with a riding-whip. Then she said in an awe-struck tone,

"And do you think that is how you had better punish me?"

Sir Edward smiled grimly as he looked at the baby figure standing so erect before him.

"No," he said; "I do not think

you are a fit subject for that kind of treatment."

Milly heaved a sigh of relief.

"And don't you know how to punish," she said after some minutes of awkward silence. There was commiseration in her tone. The situation was becoming ludicrous to Sir Edward, though there was a certain amount of annoyance at feeling his inability to carry out his threat.

"Nurse told me," continued his little niece gravely, "that she knew a little boy who was shut up in a dark cupboard for a punishment; but he was found nearly dead, and really died the next day, from fright. There is a dark cupboard on the kitchen stairs. I don't think I should be very frightened, because God will be in there with me. Do you think that would do?"

This was not acceptable. The child went on with knitted brows:

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Please report both new and old addresses directly to THE SWORD OF THE LORD, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

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"I expect the Bible will tell you how to punish. I remember a man who picked up sticks on Sunday—he was stoned dead; and Elisha's servant was made a leper, and some children were killed by a bear, and a prophet by a lion, and Anna and Sophia were struck dead. All of them were punished 'most severely,' weren't they? If you forgave me a little bit, and left out the 'most severely,' it would make it easier, I expect."

"Perhaps I might do that," said poor Sir Edward, who by this time longed to dispense with the punishment altogether; "as it was only a flower-pot I will leave out the 'most severely.'"

Milly's face brightened.

"I think," she said, coming up to him and laying one hand on his knee—"I think if I were to go to bed instead of coming down to dessert with you this evening, that would punish me; don't you think so?"

"Very well, that will do. Now run away, and let this be your last breakage. I cannot be worried with your punishments."

"I will try to be very good, nurse, always," said Milly while being tucked up in bed that night, "because Uncle Edward is very puzzled when he has to punish me. He doesn't know what to do. He looked quite unhappy and said it worried him."

And Sir Edward as he finished his dinner in silence and solitude muttered to himself,—

"That child is certainly a great nuisance at times, but, upon my word, I quite miss her this evening. Children after all are original, if they are nothing else, and she is one of the most original that I have ever met."

It was Sunday morning, and Sir Edward was just starting for church. As he stood over the blazing fire in the hall buttoning a glove, a little voice came to him from the staircase:

"Uncle Edward, may I come down and speak to you?"

Permission being given, Milly danced down the stairs, and then, slipping her little hand into her uncle's, she lifted a coaxing face to his.

"Will you take me to church with you? Nurse thinks I'm almost big enough now, and I have been to church in the afternoon sometimes."

Sir Edward hesitated. "If you come, you will fidget, I expect. I cannot stand that."

"I will sit as still as a mouse. I won't fidget."

"If you behave badly I shall never take you again. Yes, you may come. Be quick and get ready."

A few moments after, Sir Edward and his little niece were walking down the avenue, she clasping a large Bible under her arm, and trying in vain to match her steps with his.

The squire's pew was one of the old-fashioned high ones, and Milly's head did not reach the top of it. Very quiet and silent she was during the service, and very particular to follow her uncle's example in every respect, though she nearly upset his gravity at the outset by taking off her hat in imitation of him and covering her face with it. But when the sermon commenced her large dark eyes were riveted on the clergyman as he gave out the text so well known to her:

"I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son;" and though the sermon was half an hour in length, her gaze never left the pulpit.

"Uncle Edward," she said, when their steps at length turned homewards, "do you know, I heard all the sermon, and understood it pretty well except the long words. Wasn't it nice to hear about the probable son?"

"'Prodigal,' you mean. Cannot you pronounce your words properly?"

Sir Edward's tone was irritable. He had not been feeling very comfortable under the good vicar's words.

"I can't say that; I always forget it. Nurse says one long word is as good as another sometimes. Uncle, what did the clergyman mean by people running away from God? No one does, do they?"

"A great many do," was the dry response.

"But how can they? Because God is everywhere. No one can't get away from God, and why do they want to? Because God loves them so."

"Why did the prodigal want to get away?"

Milly considered.

"I suppose he wanted to have some adventures, don't you call them? I play at that, you know."

All sorts of things happen to me before I sit down at the beach tree, but—but it's so different with God. Why, I should be fearful unhappy if I got away from Him. I couldn't, could I, uncle? Who would take care of me and love me when I'm asleep? And who would listen to my prayers? Why, Uncle Edward, I think I should die of fright if I got away from God. Do tell me I couldn't."

Milly had stopped short, and grasped hold of Sir Edward's coat in her growing excitement. He glanced at her flushed cheeks and sparkling eyes.

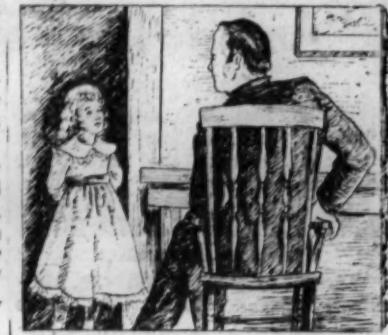
"You foolish child, there is no fear of your getting away from God. Don't be so excitable. We will change the subject. I want to see Maxwell, so we will go through the wood."

Maxwell was Sir Edward's head game-keeper, and a little later found them at his pretty cottage at the edge of the wood. It was Milly's first visit, and Mrs. Maxwell, a motherly-looking body, greeted her with such a sunshiny smile that the child drew near to her instinctively.

"What a lovely room," she exclaimed, looking round the homely little kitchen with a child's admiring eyes, "and what a beautiful cat! May I stroke her?"

Assent being given, Milly was soon seated in a large cushioned chair, a fat tabby cat on her lap, and while Sir Edward was occupied with his keeper she was making fast friends with the wife.

"Uncle Edward," she said, when



"Of course you must be punished."

they had taken their leave and were walking homewards. "Mrs. Maxwell has asked me to go to tea with her to-morrow. May I—all by myself?"

"Ask your nurse; I have no objection."

"I should love to live in her house," continued the child eagerly; "it is all among the trees, and I love trees. And this wood is so lovely. Why, I might get lost in it, mightn't I? I have never been here before. In my story-books, children always get lost in a wood. Uncle Edward, do you think the trees talk to one another? I always think they do. Look at them now. They are just shaking their heads together and whispering, aren't they? Whispering very gently to-day, because it is Sunday. Sometimes they get angry with one another and scream, but I like to hear them hum and sing best. Nurse says it's the wind that makes them do it. Don't you like to hear them? When I lie in bed I listen to them around the house, and I always want to sing with them. Nurse doesn't like it. She says it's the wind moaning. I think it's the trees singing to God, and I love them when they do it. Which do you think it is?"

And so Milly chattered on, and Sir Edward listened, and put in a word or two occasionally, and on the whole did not find his small niece bad company. He told her when they entered the house that she could go to church every Sunday morning in future with him, and that sent Milly to the nursery with a radiant face, there to confide to nurse that she had had a "lovely time," and was going to tea as often as she might with "Mrs. Maxwell in the wood."

(To be continued.)

See page 7 for a special announcement about the book "Probable Sons."

The youngsters love it!

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Aug. 7, 1952

Dear Friends of the Sword of the Lord,
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"And He Brought Him To Jesus"

(Continued from page 1)

Jesus invited them to come home with Him. They came, and they dwelt with the Lord Jesus that day.

Soul Winning Must Be First With Christians

After Andrew found the Messiah; after he knew that Jesus was the Son of God; after he realized that this was the One for whom the Jews had been looking, Andrew "first findeth his own brother Simon." Notice, "He first . . ." I want to emphasize the word, *first*. The *first* job he did after he knew Christ was to go find his brother. The *first* thing that came into his life was the desire to be a witness for Jesus.

This ought to be true in every Christian life today. The *first* job for Christians is to tell someone about the Lord Jesus. We should first be willing to find our own family, our own brothers, our neighbors, and bring them to Christ. The *first* job of a Christian is to win souls.

Today we hear many say that the *first* job of a Christian should not be to win souls; his *first* job should be to glorify God. But, friends, how can anyone glorify God if he is not bringing souls to Jesus? We are not glorifying God as we ought until we place our lives on the altar and ask God, "Make me a soul winner. Use me to win the lost to Christ."

I was converted at the First Baptist Church, Ft. Collins, Colorado, eight years ago. For one year I did not live for the Lord. I attended church occasionally and was active in the young people's work. But I went to the shows and lived an unseparated Christian life. After I had been saved a year, God called me to preach. I did not want to preach, but I knew God had called me. A few weeks later, I went to Bob Jones University. There under the strong evangelistic emphasis I became miserable. I wanted to leave. One day Dr. John R. Rice spoke to the student body on soul winning. He emphasized that we ought to put bread before our families. I was deeply moved. Though I had been a Christian for a year, I had not won a soul to Christ. My heart was heavy. When that service was over, I did not talk to anybody. I walked out of the auditorium and went straight to my room. There on my knees I cried to God. I said, "God, if you can't do anything else with me, make me a soul winner. Somehow teach me to win lost souls to Christ." I praise God that He showed me that day that my *first* job as a Christian is to be a soul winner.

Notice Acts 1:6-7: "When they [the disciples] therefore were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Now, notice the answer Jesus gave: "It is not for you to know the times or the seasons, which the Father hath put in His own power." If we were to put that answer in plain, everyday English, Jesus said, "It is none of your business when the kingdom is going to be restored to Israel." But then He tells what our business is: "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Yes, our business as Christians is to be filled with the Spirit and then to witness for Jesus. Our *first* job is to bring men to Jesus.

Two years ago I was in Pennsylvania in a revival meeting. One Sunday morning I preached on the subject, "What Is a Christian?" When I gave the invitation, a woman came forward. As she took my hand, she told me she had been a church member for years. But she said, "I realize this morning for the first time that I am not a Christian." After I prayed with her and showed her God's plan of salvation, she was gloriously saved. When she arose from her knees, she said something that was a real blessing to me: "Brother

Nelson, would you pray for someone?"

I said, "Yes. What did you want me to pray about?"

She said, "I have two daughters in this community who are not saved. Will you please pray that they will be saved?"

When somebody talks like that just after he has asked God to save him, I usually mark it down that he must have had a real work of God in his life. Something has happened when God puts that burden on the heart.

We knelt and prayed for her two daughters. The next night she brought two young women with her to church. They did not come forward, but immediately after the service she introduced me to them. I told them, "We are praying that you will be saved."

The next night those daughters came to Christ. Immediately they said, "Brother Nelson, would you pray for someone?"

"Yes. For whom?"

"Our husbands are not saved. Would you pray for their salvation?"

I said, "Certainly." And we knelt there in prayer for the husbands. Who do you suppose was in church the next night? —the mother, her two daughters, and the two husbands! When I gave the invitation, these men came forward to be saved.

Then one of the husbands asked me to pray for his brother. The next night they brought this brother to church. During the day they had witnessed to him, and he was ready to trust the Lord for salvation. He came during the invitation and was saved.

After he arose from his knees, he said, "Brother Ed, will you pray for my girl friend? I would like to see her saved." The next night he brought his girl friend to the meeting and led her to Christ.

This young lady then asked me to pray for her younger brother. The next night she brought her brother. When I gave the invitation he came forward to receive Christ. Add them up. Eight souls were saved in one week because one woman first found her own daughters and brought them to Jesus.

No power on earth can stop a church that has Christians who will bring others to Jesus. The trouble with most of our churches is that the membership is expecting the pastor or an evangelist to do the job of soul winning. But the truth is that all Christians should first win souls to Christ.

Soul winning pays off. Do you want your church members to have victory? Do you want your church to have consecration? Ask God to make the members soul winners. When they become soul winners, God will transform their lives. If church members will make soul winning the main business, they will have victory and consecration.

Not long ago a pastor in Indiana told me that he had a difficult time knowing what college to recommend to his young people. He said, "There were two schools that I liked. One school emphasized soul winning; the other school emphasized the victorious life. When some of my young people went to the first school, I realized they would not learn too much about the victorious life, but they would surely learn about soul winning. I recognized when I sent them to the other school they would learn about victory but not about soul winning." So he recommended some to attend one school and some to attend the other school.

He said, "I learned something. When young people came back from the school emphasizing victorious life, I tried to teach them how to win souls. They were so occupied with themselves, with trying to find out what was wrong with their own lives, that I could not lead them into soul winning. However, those students who attended the school that trained them to win souls came home hungry to learn or do anything that would make them better soul winners. If they did not learn about

victory at school, they were ready to listen to teaching so that they might win more souls."

The first job of a Christian and of a church is to win souls.

Notice John 1:41 again: "He first findeth his own brother, Simon, and saith unto him, We have found the Messiah." Andrew not only found his brother, but also spoke to his brother. He used his mouth to testify for Jesus. There are many today who have the idea they can witness with their lives, but they do not need to talk about Jesus. Romans 10:9 reads: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." The Bible teaches we are to confess with our mouths.

Andrew could have said to Peter, "Look at me, Peter. I am different from when you saw me last." But he did not do that. He said to Peter, "Simon, we have found the Messiah, the One for Whom we have been looking. Peter, I want you to come to Jesus."

Now, wait! Do you think this was easy for Andrew? I doubt that it was. Peter had probably heard some of the Jewish ridicule of Christ. The Scripture does not say, "Peter came." It does say that Andrew "brought" Peter to Jesus. Peter must have offered some resistance. I do not believe it was easy for Andrew to bring Peter to Jesus. Soul winning never has been easy. It has always cost a price. Andrew paid this price. He brought his brother to Jesus.

Andrew brought his brother to Jesus because he made soul winning his *first* job. He brought his brother to Jesus because he was willing to pay the price, to withstand a little ridicule and persecution. He brought his brother because he was willing to do anything that souls might be saved.

We ought to be on the alert for every opportunity to tell somebody about Jesus. We ought to be asking God for the Holy Spirit to give us such contacts in our lives that we can win souls to God. When there is a world lost and without the Lord Jesus, we need to be busy going out and bringing them in. They are not coming to our churches as they ought. We are going to have to go out into the highways and hedges and deal with them, compel them to come. And right there is where we are failing today—we are not soul winners for Jesus. We are not *first* finding our brothers; we are not *first* speaking to them about Christ, and then bringing them to Jesus. "He brought him to Jesus"—what a wonderful thing! He brought his brother to Jesus Christ.

Reasons for Winning Souls
Why should we bring souls to Jesus Christ?

First, we ought to bring souls to Christ because Proverbs 11:30 tells us, "He that winneth souls is wise." The wisest thing you can do is win a soul to Christ. The world thinks it is wise to become rich or to gain fame. But, according to the Bible, the Christian who is truly wise is the soul winner.

Daniel 12:3 says, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." That one who turns many to righteousness is going to shine out as the stars for ever and ever. It is wise to win souls to Jesus.

The second reason for winning souls is that it brings glory to God. John 15:8 says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Notice, "Herein is my Father glorified, that ye bear much fruit." How is He glorified? When we bear fruit for Jesus, when we are fruitbearing Christians. Now, what is a fruit-bearing Christian? A fruit-bearing Christian is, first of all, one who manifests the fruits of the Spirit in his life. The fruits of the Spirit are recorded in Galatians 5:22, . . . "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance." There is not going to be much fruit in the way of souls until an individual bears fruit in his life and others see the Lord Jesus manifest through him. So fruit is

the realization of the fruits of the Spirit. But again, fruit is the souls we win to the Lord Jesus Christ.

In I Thessalonians 2:19, 20 Paul speaks of some rejoicing he will have before God: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Paul preached in Thessalonica and won souls to Jesus. He said of these converts, "You are our glory and joy." Paul considered souls he had won as fruit.

We read in the fifteenth chapter of Luke three parables: the parable of the lost sheep; the parable of the lost coin; and the parable of the lost son.

We read of the lost sheep, that when the shepherd finds the sheep, he brings his sheep and calls in the others and says, "Rejoice with me; for I have found my sheep which was lost." There is rejoicing when the lost is found.

And then we read of the parable of the lost coin, in the fifteenth of Luke, verse 9, "And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost." Now, listen, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repented" (Luke 15:10). Notice, it does not

(Continued on page 7)

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"And He Brought Him To Jesus"

(Continued from page 6)

say the angels are rejoicing; it says, "There is joy in the presence of the angels." It brings glory to God to win souls to the Lord Jesus Christ. Nothing else so glorifies God as does bringing souls to Jesus.

Someone says, "I want to glorify God. I am a Sunday School teacher."

That's fine. God bless you. Sunday School teachers have a wonderful opportunity. Let me ask you this: Are you a soul-winning Sunday School teacher? Have you dealt with members of your class and talked to them about salvation?

Someone says, "Brother Nelson, I plan to bring glory to God. I am a deacon."

Fine, but are you a soul-winning deacon? Are you really wanting to bring glory to God? Be a soul winner.

"I'm a trustee."

Yes? Are you a soul-winning trustee? Do you want to glorify God? Be a soul winner.

Another reason for winning souls we find in the last two verses of the Book of James. Of course, I recognize in context this is written to Christians. He says, "Brethren, if any of you do err from the truth, and one convert

him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20). He is referring primarily here to the sin unto death, a sin that a Christian can commit; a Christian getting out of the will of God and going in direct disobedience to God can be snuffed out by the Spirit of God. God can say, "You are in my way. You are a child of Mine, but you are not serving Me." And God may just remove him. I think in the context here he is talking to Christians.

I want to apply this to the unsaved. "Let him know, that he which converteth the sinner shall save a soul from death, and shall hide a multitude of sins." Suppose I could miraculously lift the lid off Hell and let each of you see Hell for a half minute. I wouldn't have to stand here and preach. We wouldn't have to have a conference to beg people to win souls. If we Christians could once get a vision of Hell, we would be soul winners.

I believe if that rich man in Hell had got out of Hell for a few moments, he would have been one of the greatest Gospel preachers this world ever saw. Of course, he could not do it. If some of us could see Hell for half a minute today, we would rush out of the building, crying, "My loved ones, my mother, my brothers, my neighbors, my sister—they're lost! I want to go tell them about the Lord Jesus! I saw what Hell is."

Let him know that he which converteth the sinner from the error of his way shall save a soul from Hell! Win a soul from eternal ruin. We need to be busy winning souls to Jesus, for we never know when souls will be snatched out into eternity.

Blood on Our Hands

I was with a pastor in this state in a revival meeting. One day a nurse from the hospital asked the pastor, "Could you and Brother Nelson come to see a woman in the hospital tomorrow? She has

tended bar at the hotel for years. She had a heart attack and she has asked if the Baptist preachers would come and talk to her about her soul."

The pastor told the nurse he would visit the woman the following day. The next night the nurse came to me and begged us to come. I assured her we would call on the woman as soon as possible. I am ashamed to say it—the day came and went, and we did not get to the hospital. We were busy. Yes, I know—we had a lot of odd jobs to do. We can get so busy doing little things, we forget the main thing. That day passed and we had not visited this woman. Shame on us!

The next morning I said to the pastor, "We must go to the hospital this morning."

He said, "Yes, we must."

We went over to the hospital that morning. We walked into her room and found her asleep. Since we did not want to waken her, we left the room.

A nurse came by and said, "Whom did you want to see?" When we told her we wanted to talk to this woman, she told the lady had gone into a coma early in the morning.

We asked this nurse to call us as soon as the woman gained consciousness.

But we did not get a phone call. That evening just before the service, we went to the hospital and found the room empty. We thought maybe they had moved her into another room. Another nurse met us. "Whom are you seeking?"

I said, "We wanted to see the woman who was in this room."

She turned pale and said, "The hearse carried her away at 4:30 this afternoon."

The pastor turned to me: "Ed, that's the worst sin I've ever committed." We prayed right then and there, asking God to forgive us and give us another opportunity to win souls.

Souls are dying. We need to be busy. We Christians need to be burning out, trying to win them to Christ.

The last reason for bringing souls to Christ: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 33:8).

That woman's blood is on our hands. We failed God. She was conscious. She was seeking the way, and we failed. All I could do after that happened was just claim the third of Philippians, "Forgetting the things that are behind, and pressing forward to the things which are before."

But friends, there is blood on our hands whenever we fail God in winning souls. If you fail to tell that wicked man about his wicked way, that man will die in his iniquity, God says. Yes, he will die—and his blood will be on your hands.

I wonder, Is there blood on your hands today? Are you asking God day by day to make you a soul winner? Christian, are you? I know you go to church. I know you love the Word. But are you just feeding on the Word and not feeding anyone else? Not bringing anyone else to living fountains of water? God wants us to be soul winners. God wants us to tell others.

ers about the Lord Jesus Christ. She was suddenly stricken ill. We took her to the hospital. She never regained consciousness. Three days later we lowered her into her grave."

I said, "You don't know for sure whether she was a Christian?"

"Well, I'm rather certain. You see, after we buried her, my husband came home; he was heartbroken. He went into the bedroom and closed the door. He prayed for three hours; when he came out, he had a smile on his face, and he said, 'Well, I think it's all right with our daughter.'"

I did not say anything to that mother. But, beloved, that is no time to start praying for a daughter—after she is out in eternity.

David had a son. That son was stricken. David went in and fasted and prayed. He stayed there hour after hour, day after day, asking God, "Heal my boy." The boy died. The servants were standing outside. They said, "We dare not go in. You see how grief-stricken he has been while this boy was sick. If we go in now and tell him he is dead, we don't know what will happen."

David looked up at one of the servants and said, "Is the boy dead?"

"Yes, he is dead."

David stopped praying, cleaned up, quit fasting, and went back to normal life.

The servant said, "We don't understand this, King David. While the boy was sick, you fasted and prayed. But now that he is dead, you've quit praying."

David said, "I can't do anything for him now. I can go to him, but he can't come to me."

That's no time to pray for a soul. Christian, we need to be busy winning the lost to Jesus Christ, bringing others to Jesus. Have you been bringing them to Christ? I didn't ask you, Are you a preacher? Are you a consecrated Christian? I asked you, Are you bringing others to Christ? Every day of my life, I have to discipline myself. I find constantly it is easy to get out from under a soul-winning burden. The Devil hates it; the world hates it; the flesh hates it. We Christians ought to begin this afternoon and ask ourselves, "Have I been a soul winner? Have I been bringing others to Jesus?"

The key to revival is for a group of Christians to say to God, "We're going to be soul winners for Jesus. We're going to bring our brothers to Christ. We're going out and tell someone else about Jesus."

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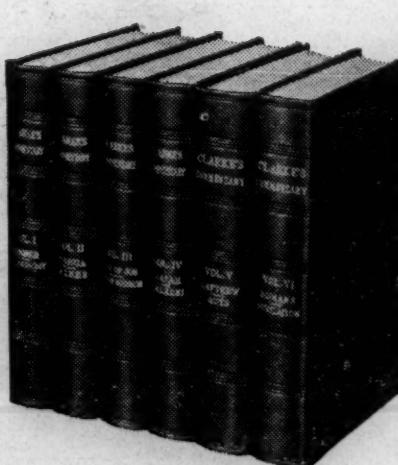
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Christ Looking For The Sinner

(Continued from page 1)

home—her laughter ringing hor-
for through the souls of the pure,
and rousing up the merriment of
those already ruined like herself.
She has forgotten the home of her
youth and the covenant of God.
A lost woman!

But, my friends, we are all lost.
"All we, like sheep, have gone
astray." And the bellmen of Heav-
en come out hunting up and down
to find those who have missed
their way, ringing through all the
streets of the city, and all the val-
leys and mountains of the earth,
the old Gospel bell: "The son of
man has come to seek and to save
that which is lost."

I am glad that it is the Son of
man who has come to seek us.
It is not one armed with thunder-
bolts, riding down the sky in pon-
derous chariot to crush us, but
the Son of man: His nature just
like our nature, with one exception;
His infancy rocked in the cradle of a mother's arms; His
boyhood spent in Nazareth, amid
a boy's temptations. Afterward,
with blistered hand, learning a
trade. Afterward, preaching, not
with priest's gown, but in citizen's
apparel; talking as brother talks
with brother. Oh, He was the Son
of man! He walked like a man;
He slept like a man; He ate like
a man; He drank like a man; He
wept like a man; He suffered
like a man; He was a man! He
knew what sin and temptation are
by personal contact, for he lived
in a most abandoned village; and
He moved around amid fishing
villages known in all ages for
their vice; and in after years He
preached in Jerusalem, a city
which, though it had a temple,
was worse than New York. And
when Christ comes, He comes not
to a new world to make a dis-
covery, but to an old world where
He once lived, to a race whose
nerves, and muscles, and bones,
and flesh were just like those
which He inhabited. As cold chills
us, so it chilled Him; as fire warms
us, so it warmed Him; as betrayal
exasperates us, so it exasperated
Him. I warrant you, that in that
hostile and rough society He re-
ceived many a kick, and bruise,
and cuff that have never been re-
corded. I am glad to know that
He comes in the fresh memory
of His sorrows on earth, and of
those thrilling night scenes and
day scenes of His earthly citizen-
ship, "to seek and to save that
which was lost."

Sinners Are Lost to Holiness, But Christ Seeks Us.

In the first place, I remark
that we are lost to holiness. Are
you not all willing to take the
Bible announcements that our
nature is utterly ruined? Sin has
broken in at every part of our
castle. One would think that we
got enough of it from our par-
ents, whether they were pious or
not. But we have taken the cap-
ital of sin with which our fathers
and mothers started us, and we
have by accumulation, as by in-
ternal compound interest, made it
enough to swamp us forever. The
heart a battleground, across which
armed battalions sweep right and
left. The ivory palace of the soul
polluted with the filthy feet of
all uncleanness. The Lord Jesus
Christ comes to bring us back
to holiness. He comes not to de-
stroy us, but to take the conse-
quence of our guilt. He breaks
through lacerating thorns, and He
dies to offer us cleanliness. Here
is a man who, a few weeks ago,
said: "All is right with me. I am
not willing to confess I am a sin-

ner." Now, the Spirit comes to his
soul, and he feels himself to be
so great a sinner that there is
no mercy for him. When did he
make the most accurate estimate?
Now, "The heart is deceitful above
all things and desperately wicked."

But says someone in the audi-
ence, "I have sinned so much I
do not believe Christ will take
me." Napoleon thought of going
over into Italy. His friends laughed
at him, and said, "You can never
get over the Alps. If you know
anything about the Alps, you
know you can never get over
there." Napoleon waved his hand,
and said: "There shall be no Alps."

Then the road was built through
the Simplon Pass—the wonder of
following ages. We stand and see
the mountain of our guilt. The ob-
stacles seem so great that it is
impossible for us to find a way
into the peace and life of the Gos-
pel. But Christ comes, and He
waves His wounded hand, and
cries, "There shall be no obstacles!
I will come over the mountain of
thy sin and the hills of thine in-
iquity." Oh, ye who have sinned,
instead of flying away from Christ,
if you only knew who it is that
comes to save you, you would fly
no farther, but turn around. And
while Christ seeks you, you would
seek Christ, and this house would
be a scene of a penitent sinner
and a pardoning Saviour, throwing
each other's arms around each
other's necks, while Heaven could
afford to stop half an hour and
hang over the battlements gazing.
What is that flutter among the
angels? Who is that horseman
rushing through the city with
quick despatch? What is that an-
nouncement on the bulletins of
Heaven? I know what it is. Christ
has found that which was lost.

Nor angels can their joy contain,
But kindle with new fire;
The sinner lost is found, they sing,
And strike the sounding lyre.

Sinners Lost to Happiness

I remark, again, we are lost
to happiness, and Christ comes to
find us. A caliph said: "I have been
fifty years a caliph, and I have
had all honors, and all wealth;
and yet, in the fifty years, I can
count up only fourteen days of
happiness." How many there are
in this audience that cannot count
fourteen days in all their life in
which they had no vexations or
annoyances. We all feel a capacity
for happiness that has never been
tested. There are interludes of
bliss; but whose entire life has
been a continuous satisfaction?

Why is it that the most of the
fine poems of the world are some-
how descriptive of grief? It is
because men know more about sor-
row than they do about joy. John
Milton succeeds when he writes
"Paradise Lost," but fails when
he comes to write "Paradise Re-
gained." Dante's "Inferno" is a
chime of horrors. Bryant's "Thanatos-
psis" is a poem of tears. Take
the pathos out of the writings
of Tennyson and Longfellow, and
you have taken three-fourths their
power. John Ruskin writes his
most effective passages about the
ruins of Venice. It is because men
know more about sorrow than
about joy that they are more ef-
fective in describing the former?

The dog of bad news runs faster
than the carrier pigeon flies with
good tidings. There are flushes of
satisfaction in the heart; but
whose life has been a prolonged
delight? The soul has four ranks
of keys, and the world does not
know how to play on such an

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soul, and with her left hand the
lower keys of the soul, and then
sweeps them with the symphonies
of Heaven. Christ comes to find
those who have been lost to hap-
piness. He soothes them, He lifts them, He
opens the door of the lost Eden,
and invites them to come in again
to peace.

Oh, how many have been goaded,
and stung, and plagued! Had
it not been for risking your etern-
al interests, some of you would
have put an end to the scene of
earthly suffering with your own
hand. A deep undertone of sadness
rolls through the soul. You would
be willing now to give up your
money, and your social position,
and all you have achieved, for one
day of the peace which the good
old slave expressed when he said,
"In owning Christ I seem to own
everything. The air is mine, for I
can breathe it; the sunshine is
mine, for I can sit in it; the earth
is mine, for I can lie down in it."
To have something of the com-
plete satisfaction which belongs
to the humblest of God's children,
you would give almost anything.
Oh, ye who are struck through
with unrest, Christ comes to give
you rest.

If Christ comes to you, you
will be independent of all worldly
circumstances. It was so with the
Christian man who suffered for
His faith, and was thrust down
into the coal-hole of the home of
the Bishop of London. He said:

(Continued on page 11)

Doubtful - Then Convinced!

"Last Fall we received our first
copy of the SWORD, three samples
ordered for us by a relative. The
series on 'Eight Gospel Absurdities'
was in those issues, and I
enjoyed them so much. It is the
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I ever read. Dr. Rice certainly is
a splendid Bible expositor. This
Spring we received a year's sub-
scription (during the Subscription
Campaign) from my Aunt, and at
first did not think the paper as
good as the Christian periodicals
we receive. However, in the weeks
since, we have enjoyed it increas-
ingly, until now I feel it is just
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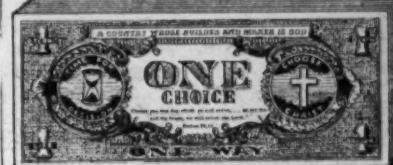
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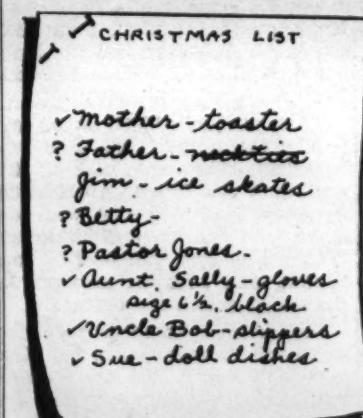
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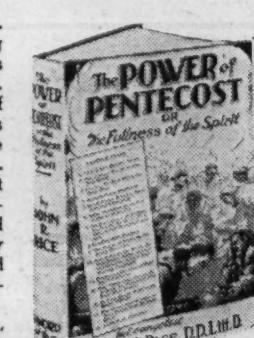
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Reasons For Sending Sword

(Continued from page 1)

"The Greatest Sin In America Today"—on THE SWORD OF THE LORD. A great revival is coming now here in myself, in our small congregation, and in our fellow churches.

Oh! Prayerless Christians! You say—Who are they?—They must be the Japanese Christians. Who is he? He must be *Me!* I wonder what happened in me; anyway our Lord is now working in me—I did repent and cried and prayed, 'How much do you pray?'—it has thrust my heart. I feared God. Since then, I prayed and prayed. I could pray. What a joy He has given me! What a powerful Spirit He has sent to me! What is a revival, if this is not? I thank God and you!

I have made up my mind as follows:

(1) I will offer Him my time, at least an hour or two hours a day—tithing of time.

(2) A full-time worker I will be, giving up every side works. You know most of the Japanese churches are not fully supporting their ministers, and most of ministers in this country do some side works to gain their living expenses, teaching English school and the like.

(3) Let God be the Owner of

me and let Him feed me, not myself!

(4) I'll sell my property and give the money to the poor in our congregation.

(5) I'll teach them to tithe, which is not (or rarely) done in our country.

It is only a few days since this re-dedication, and some remarkable things have been happening. God is now with us who began to tithe our time in prayer! You were surely sent to us by the Lord whom you never expected to know or where you never imagined to do some service like this!

* * * *

Our Lord commanded me to open up a forty days' Revival Evangelistic Meeting before and until Christmas. So it will be started on the 16th November. No such custom or precedent was ever had in Japan. Please pray for me, and for Japan, please!

If I could receive your answer, how great encouragement it would be to me!

God bless you as much as He did to me!!!

Your brother in our Lord on the Cross, with love and prayer,

Stephen M. Iijima
Minister for Minato Church of Christ

No. 389 Sankocho,
Shiba, Shirokane
Minato (means Harbour) Ward
Tokyo, Japan

P.S. Our country needs prayer! America will receive God's mercies because of you and your fellow-workers! But Japan, no!

Please pray for her. I've much fights to fight with Satan, with modernists and communists.

Some of the wording of the above letter is quaint, but it is heart-moving. I think no earnest reader will doubt that genuine revival came to that young pastor's heart as he read THE SWORD OF THE LORD!

That kind of results come regularly from THE SWORD OF THE LORD.

The following letter was received from Pastor Silvestre G. Saldivia, of Panitan Baptist Church, Panitan, Capiz, Philippine Islands:

My dear Brother Rice:

How I praise the Lord for the mighty work that He did during the past months. Your freely given to me of the one-year copies of THE SWORD OF THE LORD was very instrumental.

It is a blessing from Him, and I pray for you brothers as well as your willings of the faith in that corner of the universe. We are also praying for our newly-organized church in a 5F Kilometers away from this church at Panitan. This newly-organized church is a result of your sermons from the two books, as well as THE SWORD OF THE LORD's sermons you did give me.

Forty-two souls were added March, 1952, while I have my vacation now after one long month of evangelistic work.

Hundreds of young ministers are now studying in Christian schools, who were inspired to en-

six times as much as it had paid him first for one Sunday a month, and after the church had experienced a blessed community-wide revival, with many saved. The pastor said that the spiritual growth, the revival, the enlistment of the people, the soul-winning revival, all resulted principally from the fact that 132 families in the community were sent THE SWORD OF THE LORD.

Another pastor read THE SWORD OF THE LORD, had a personal revival which made him a new man. And when he first reported to me, he had already won some seventy new converts. Later he left his modernistic denomination and started a downtown evangelistic church, winning many souls in a Northern city.

Those interested in seeing God's work revived, the churches built up, the preachers inspired, should send subscriptions to THE SWORD OF THE LORD.

2. THE SWORD OF THE LORD Should Be Sent to Preachers Especially Because of Its Tremendous Impact Upon Them

Bob Jones University requires some 1,200 ministerial students each year to subscribe for THE SWORD OF THE LORD, to read it and to report each week on two sermons in this paper—one sermon by some great man of the past, and one by a living preacher. Dr. Bob Jones, Sr., who instituted this program some years ago, says that nowhere else can they find the great sermons needed for training Spirit-filled, Bible preachers, like in THE SWORD OF THE LORD.

Amazing letters come all the time from preachers of nearly every denomination, telling how their lives and their ministries have been influenced by THE SWORD OF THE LORD. A Catholic priest visited Bob Jones University. Dr. Bob Jones, Sr., showed him about the campus, answered his questions, told him how they tried to train young people with the high standards of scholarship and culture, but with the old-time religion, with a fervent faith in Christ and the Bible. Then he asked this Catholic priest how he had become interested in Bob Jones University. "I read about it in THE SWORD OF THE LORD," said the priest, "and decided I must come and see for myself."

An Episcopal rector in New York City regularly takes THE SWORD OF THE LORD and writes glowing letters of praise and encouragement.

The head of a Bible Institute writes to tell how THE SWORD OF THE LORD encouraged him to launch out by faith and found a Bible institute for the training of Christian workers and soul winners. Now for years it has been blessed and has sent out hundreds of workers.

Hundreds of young ministers are now studying in Christian schools, who were inspired to en-

ter the Christian ministry, and some of them won to Christ, through reading THE SWORD OF THE LORD. During World War II THE SWORD OF THE LORD fell into the hands of thousands of young men and many of these it profoundly influenced toward the Christian life and toward full-time Christian service. The editor meets these young men every time he visits Tennessee Temple College, Bob Jones University, Northwestern Schools, Wheaton College, and other fundamental schools. We have letters by the hundreds from such young ministers.

THE SWORD OF THE LORD makes such a profound impact on ministers and so fits their needs, that it ought to be sent to every preacher of the Gospel who can read English.

3. THE SWORD OF THE LORD is Actually Wonderfully Used to Save Souls

A few weeks ago four convicts in a Mississippi State prison wrote to say how they had been won to Christ through THE SWORD OF THE LORD, how they were now having a daily prayer meeting behind iron bars, and seeking to win their fellow-prisoners to Christ. Unusual? Not at all! We have received literally thousands of letters from those saved through our literature, and hundreds of these have been through sermons in THE SWORD OF THE LORD. We do not doubt that many, many thousands more were saved who did not write to report their conversion, but who went to church somewhere, made public profession, and set out to live for God.

Here is a new letter dated November 10, from Rev. K. M. Robbins, Principal of the New Brunswick Bible Institute at Victoria, New Brunswick, Canada. He was writing along with a student in his Bible Institute, Kenneth Gilmore, of Portland, Maine. The head of this fundamental, evangelistic, and missionary Bible Institute says, "The enclosed letter from Brother Kenneth Gilmore of Portland, Maine, is one, I am sure, which will rejoice your heart.

Kenneth came to the Bible Institute this fall and has since been a real blessing and inspiration to us all. There has been a remarkable change in his life that can only be accounted for by the grace of God."

Kenneth Gilmore's letter is as follows:

Dear Brother Rice:
Christian greetings in our Lord and Saviour!

I have attempted to write you many times to tell you how your book, *Prayer—Asking and Receiving*, was instrumental in winning me to the Lord Jesus Christ. How I praise God for that book!

Here is how it took place: I was serving a sentence in the Maine State Prison and was assigned the job of assistant li-

(Continued on page 10)

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From the Holy Land, where economic distress is so great, a worried Hebrew Christian writes: "With joy and gratitude we have received your CARE food package. Our joy and hunger were so great that everything was eaten up in a short time. Because of undernourishment I have lost 30 pounds, and a shadow has appeared on my lung. We try not to despair, but trust our dear Lord and believe."

We implore Christians to remember these undernourished and poverty-stricken Hebrew Christians in Europe and in the Holy Land. Especially do we plead for help on behalf of the orphan children and the aged during the Christmas season. Remember the words of our Lord: "Unto the least . . . my brethren."

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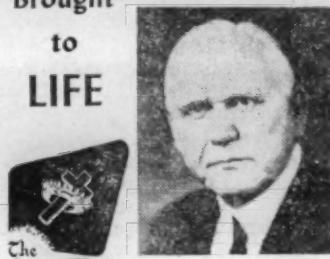
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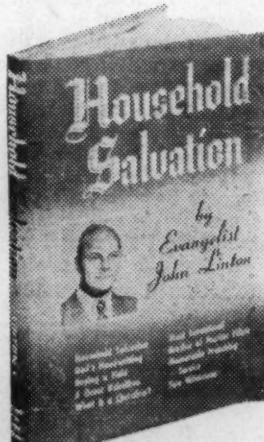
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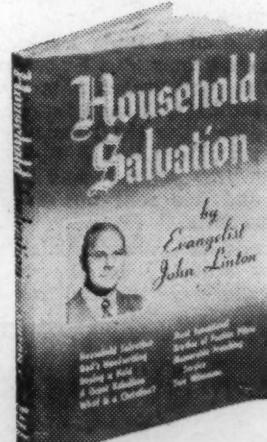
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Reasons For Sending "Sword"

(Continued from page 9)

brarian. One day while working on the books a runner came in with your book and handed it to me. The minute I received it I said, "I am going to read this book and see what the author has to say." I took your book to my cell and after reading for a while, the Holy Spirit put me under deep conviction. I realized I was lost and bound for Hell without Jesus Christ. I could plainly see from the Word of God that it was necessary to accept the Lord Jesus Christ. I got down on my knees in my cell and confessed to God that I was a sinner and wanted Jesus to come in to save my soul. What a night it was when the Lord came in! What peace and what joy it was to be born again! And to think, Brother Rice, that that peace and joy is for any who will call upon Him.

I am just a babe in Christ—not even a year old yet, but that makes no difference to our Lord. Already He has used me to win other precious souls to Christ. Very shortly after I was able to lead another prisoner to Christ.

The Lord has blessed and favored me in another wonderful way. This fall I enrolled in the New Brunswick Bible Institute at Hartland, New Brunswick, Canada, and what a wonderful time I am having at Bible School. Brother Rice, it all seems like a dream to me.

Here is a brief outline of my past life: Started crime at the age of five years; at the age of eight I knew things that most people do not know in their teens; at ten years I had become an effective shop-lifter; at the age of twelve I served my first jail sentence; at the age of fifteen I was gun-crazy; at the age of seventeen I was able to go in bar rooms and cocktail lounges; at the age of eighteen I was doing "everything in the book." At nineteen I accepted Christ as Saviour and Lord—that was just this year.

What a wonderful time I have been having with the Lord! Oh, if only someone had told me of the wonderful love of Jesus

years ago! Mine would not have been a history of crime. At one time I thought my good works or my money would get me to Heaven; I know now that the Lord Jesus is "the way, the truth, and the life." I am so glad I found out the real truth in time and want to thank you sincerely.

Christian love,

(Signed) Kenneth Gilmore

P.S. If you think this letter would be a blessing to someone else, you may print it in your paper, THE SWORD OF THE LORD.

K.G.

Note that this young man, serving a sentence in the Maine State Prison, was saved through this editor's book, *Prayer—Asking and Receiving*. But what makes up this book? A series of twenty-one articles which were first published in THE SWORD OF THE LORD! And it had in THE SWORD OF THE LORD, of course, the same kind of impact that it has had in book form.

Evangelist Bob Oughton tells freely how he was saved through these same messages on prayer.

It is a regular thing that we should receive letters telling of souls saved through sermons in THE SWORD OF THE LORD. Recently we received a number of letters from people saved through sermons by the late Evangelist Wm. E. Biederwolf, and other letters from those saved through sermons by Dr. Jesse M. Hendley, by Dr. Vance Havner, by the late D. L. Moody, by Dr. R. A. Torrey, and from sermons by the editor.

Now a paper which regularly publishes powerful sermons addressed to the unsaved, sermons which actually win people to Christ, ought to be sent to many, many thousands of unsaved people, or people who are not sure of salvation, or people who have false ideas and teachings about the plan of salvation.

4. THE SWORD OF THE LORD Actually Saves People From Modernism

A few days ago we received a lovely letter from Pastor Ivan Olsen, noble pastor of a strong church in North Platte, Nebraska. He wrote telling me of some wonderful results THE SWORD OF THE LORD had been used of God to produce. His letter, rejoicing my heart, told how a modernist had been turned back to God and the Bible.

Some two or three years ago I was in revival in a Georgia town—I believe in LaGrange, Georgia. A young pastor drove many miles to meet me face to face and to take my hand. He told me how in Emory University his faith was broken down, he was taught to doubt the Bible, doubt the virgin birth, doubt the bodily resurrection and the blood atonement, and even the deity of Jesus Christ. He was taught that the Bible is not the authoritative and reliable Word of God. He gave up his plans to preach the Gospel and went into sin. But then there fell into his hands copies of THE SWORD OF THE LORD and he read my articles which later have appeared in the book, *Is Jesus God?* Those articles convinced him that the Bible was true, that Christ is the Son of God. He came back to his childhood faith. Now, when he came to see me, he was an active pastor preaching the soul-winning Gospel, in the power of God!

Any paper that will do that kind of work ought to be sent to thousands of people who need its solid, Scriptural, powerful defense of the faith, its exposure of modernism, its Gospel preaching in the power of God.

5. THE SWORD OF THE LORD Ought to Be Supported and Promoted By Christians Because It is the Strongest Voice for Revival and New Testament Christianity

Where else is there a Christian paper which, since 1934, has consistently fought for revival, defended evangelism, promoted evangelism, introduced evangelistic preachers to the churches, answered questions? What other Chris-

tian magazine has, on the same consistent large scale, promoted revival? When others said it couldn't be done, THE SWORD OF THE LORD kept on showing that it could be done, and was being done. When others said great revivals would never come back, THE SWORD OF THE LORD kept on saying that revival was not out of date, that if people would meet God's requirements, they could have revival. When modernists, ultradispensationalists, and biased denominational leaders sneered at evangelism, said it was wrong to give a public invitation to accept Christ, said it was wrong to preach against sin and demand repentance, said that evangelists were simply racketeers, what other Christian paper was continually active in defense of evangelism and teaching what Bible revivals are like? What other paper kept on printing revival sermons and evangelistic sermons? What other inter-denominational Christian paper has steadily reported great revivals, shown pictures of revival crowds, pictures of evangelists, telling the story of the conversion of thousands? THE SWORD OF THE LORD is, in a large measure, the voice of evangelism, the voice of revival. It stands unique in this field. And those who are for soul winning ought to send it out. We should send it to young converts, to preachers, to church officers, to Sunday School teachers, to church leaders. Everywhere it goes it will defend evangelism and promote soul winning.

6. THE SWORD OF THE LORD Publishes More Sermons by More Great Preachers of the Past and Present Than Any Other Magazine in the World

It is amazing how many great sermons by great preachers, both the living and the dead, are published in THE SWORD OF THE LORD. There is no other way in the world one can have the best sermonic literature, the most heart-warming and soul-stirring messages of the anointed men of God of the past and present as published in THE SWORD OF THE LORD. Some are available in books, but many of them are not obtainable except in THE SWORD.

We publish more sermons by D. L. Moody in THE SWORD OF THE LORD than are printed in *Moody Monthly*, the fine Bible study magazine published by Moody Bi-

ble Institute, founded by the great evangelist.

We publish more sermons by Dr. George W. Truett and Dr. L. R. Scarborough, mighty Southern Baptist preachers, than are published in any Southern Baptist paper.

We have published more sermons by the anointed Charles E. Fuller than have been published in any other Christian magazine. We took them down mechanically from his broadcasts, by special arrangement with Dr. Fuller, and have published many of them.

Evangelist Sam Jones and Elbert Munsey were among the mightiest of Methodist preachers of the past, as Dr. Bob Shuler, Evangelist Jack Shuler, and Dr. Bob Jones are some of the mightiest Methodist preachers of this day. But one can read more sermons by any of these great Methodist preachers in THE SWORD OF THE LORD than in any Methodist magazine in the world!

We believe that in no other Christian magazine can you read so many sermons by Dr. Hyman Appelman, Dr. Jesse M. Hendley, Dr. Merv Rosell, Dr. Billy Graham, Dr. Joe Henry Hankins, and other mighty evangelists. Dr. Lee Roberson of Chattanooga baptized 1,250 converts in the greatest soul-winning church in the world last year. Outside of his own weekly paper, *The Evangelist*, no other Christian magazine publishes so many of Dr. Roberson's great messages as does THE SWORD OF THE LORD.

The great sermons of Spurgeon, of J. Wilbur Chapman, and Wm. Edward Biederwolf, of A. B. Earle, of Dr. W. B. Riley—nowhere else will you find so many of them as in THE SWORD OF THE LORD. The reader who receives THE SWORD OF THE LORD has the greatest feast of sermonic literature, the heart-moving preaching of great men of God, that it is possible for one to have by subscribing for a Christian magazine. In this matter THE SWORD OF THE LORD is, we believe, absolutely unique. And for this reason we feel that a subscription to THE SWORD OF THE LORD is likely to prove a greater spiritual blessing than a subscription to any other Christian magazine. Surely such a magazine ought to be spread by the hundreds of thousands of subscriptions throughout the world, wherever people read English.

(Continued on page 12)

Dr. Bob Jones Says:

We have had on Bob Jones University campus this year the most wonderful Christian spirit we have had in the history of the school. When I returned from my missionary tour around the world sometime ago, I sensed the presence of the Lord on the campus. We have had more students talking about giving their lives to the foreign mission field, and these students have a stronger zeal and passion for souls than they have ever shown since the school was founded twenty-five years ago. It is remarkable what an evangelistic and missionary emphasis and what the exaltation of the Lord Jesus Christ to the supreme place in an organization will do for young people.

We are appealing to you Christian people who have been praying for us to pray more earnestly than ever before; and you friends who have not been praying, please put Bob Jones University on your daily prayer list and really pray for us. We feel that God has called us anew to do a world-wide job for Him. This Institution has no entangling alliances to slow down its work. While it has as high academic standards in the fields of its emphasis as any school in the world, yet it does not worship at the altar of scholarship or at an academic shrine. We have learned that if Jesus Christ is given the supreme place and the first emphasis is given to the Gospel at home and abroad that academic standards will always be high and can always be maintained without a deadening influence or without producing academic egotism. When people think of Bob Jones University, we do not want them to think of the \$10,000,000 plant and equipment. We do not want them to think of scientific laboratories and the modern,

well-equipped library. We do not want them to think first of our academic standards. We want them to think of the Lord Jesus Christ and the Gospel of God's saving grace. We could present figures to prove how high our academic standards are, but we know that the tendency of knowledge is to puff up, and intellectual pride is today one of the greatest hindrances to the Gospel, which is the power of God unto salvation to everyone who believes.

We wish to thank you Christian people who have been sending money to our Student Loan Endowment Fund. Remember that 50 cents out of every dollar you send to this fund is used to help young people who need financial assistance in order to train for missionary work or for the ministry, and 50 cents is sent direct to the foreign mission field for the one purpose of getting the Gospel to the most people possible in the shortest time possible. We are earnestly appealing to you who have already sent contributions to send an additional contribution, and you friends who have not yet heard our appeal, please send some amount of money at the earliest possible moment. Help us raise this fund. Do your best. But please pray for Bob Jones University. Pray for Bob, Jr., in his heavy responsibilities as president; and pray for all who are associated with him who are working so faithfully; and please pray that God will give me strength to do more effective work for Him than I have ever done before. Let us hear from you. Thank you and God bless you.

BOB JONES, Founder
Bob Jones University
Greenville, S. C.
(Advertisement)

Christ Looking For The Sinner

(Continued from page 8)

"We have had fine times here, singing gladsome songs all night long. Oh, God, forgive me for being so unworthy of this glory." So said the martyr in that coal-hole. More joyful in the hour of suffering and martyrdom was Rose Allen. When the persecutor put a candle underneath her wrist, and held it there until the sinews snapped, she said, "If you see fit, you can burn my feet next, and then also my head." Christ once having taken you into His custody and guardianship, you can laugh at pain, and persecution, and trial. Great peace for all those whom Christ has found, and who have found Christ. Jesus comes into their sick-room. The nurse may have fallen asleep in the latter watches of the night, but Jesus watches with slumberless eyes, and He puts His gentle hand over the hot brow of the patient, and says "You will not always be sick. I will not leave you. There is a land where the inhabitant never saith, 'I am sick.' Hush, troubled soul! Peace!"

This Jesus comes into the home of bereavement, and He says: "I

took your lost darling. I come now to make up for his absence. I wanted him at the gate when you came through. The days of your separation will only add to the joys of reunion. Peace, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

Just as sometimes a child is so sick that it cannot lie any longer in the cradle, and the mother has to take it up, so sometimes the Lord's children are so troubled that they cannot lie easy anywhere but in God's lap, while He bends over them and sings this sweet song, "As one whom his mother comforteth, so will I comfort you."

The soul that on Jesus hath leaned for repose I will not, I will not, desert to His foes; That soul, though all Hell should endeavor to shake, I'll never, no never, no never, forsake.

Lost to Heaven

Again, I remark, we are lost to Heaven, and Christ comes to take us there. I cannot imagine anything more distressful than, without having musical taste, to sit and listen to an oratorio for two hours and a half. Though it be the best of oratorios, if a man have no musical taste, it is a distress to him, while it is a joy to others. And I cannot imagine anything more distressful for a man who has no love for pictures than to be shut up in the Luxembourg Gallery in Paris. Yes, I can think of one thing worse than that, and that will be for a man to enter Heaven without any taste for it. I sometimes hear people talk as though all a man had to do was just to leave this world and go into Heaven and sit down to its enjoyments. If a man cannot stand Christian society here for one day, how would he stand a million ages of it? I see an unregenerate soul entering Heaven. It enters Heaven, looks around, and sees God there, and angels there, and hears the cry, "Holy, holy." And the unregenerate soul says, "This is no place for me," and he flies to the battlements, and he cries, "I can stand it here no longer," and he leaps off into outer darkness. In other words, the worst Hell for a man would be Heaven if he has no qualifications—no preparations for it. But Christ comes to take the discord out of our soul and give it a heavenly attuning. He comes to take out of us that which makes us unlike Heaven, and substitute that which assimilates us. Ten thousand times the gate of Heaven has swung back and forth, but it never swings back and forth save as Christ opens it, and you will go in through Him or not at all.

Christ wants you there. How do I know it? Suppose a man lost a diamond, and he looked for it eight or ten days, would you not conclude from the fact that he looked for it so long that he wanted the diamond? And when I find Christ seeking for your soul, seeking for it ever since it has been a soul, seeking for it by day and by night, seeking for it through heat and through cold, seeking for it with tears in His eyes and blood on His brow, and scourges on His back, and a world of agony in His heart, I know that it is because He wants to find you.

Oh, He has prepared a glorious Heaven for you! It is all ready. Not merely a throne, but steps by which to mount it. Not only a harp, but a song to play on it. Not only a bannered procession, but a victory which it is to celebrate. God wants no vacant chairs at that banquet. He does not want those who stand around Him in Glory to wonder why you have not been solicited. He does not want the book of life to thunder till your name is in it. What do I breathe? It is the fragrance of Him whose garments smell of myrrh, and aloes, and cassia, out of the ivory places. What do I hear? It is the footstep of Him who comes with worn sandal in the journey from Bethlehem to Nazareth, and from Nazareth to Jerusalem, and from Jerusalem to Golgotha, and from Golgotha to

glory, and from glory here, seeking that which is lost. Oh, jostle Him not from thy door-step. Do not drive this Christ away, as though He were an unworthy beggar soliciting your alms. Hear His voice. Trust His sacrifices. Respond to His love. Take His Heaven.

Do you not know, oh, man, oh, woman, that you are the lost one spoken of in my text? "The Son of man is come to seek and to save that which was lost." You may hide away from Him; but there are some things which will find you, whether Christ by His grace finds you or not. Trouble will find you. Temptation will find you. Sickness will find you. Death will find you. The judgment will find you. Eternity will find you.

Soon you will be gone from all these scenes, and if a thousand men should come out with lanterns, and torches, and St. Bernard dogs used to hunting missing travelers, and search for your soul, you could not be found by them. The grave will have your body. Your heirs will have your estate. Eternity will have your soul. In the flash of a second, your last opportunity for Heaven may go out. Postpone this question of the soul, and you are postponing getting into the last life-boat that will put out from the wreck for the beach ere the hulk lurch over and go down. God forbid that any of you should at the last have the dismay of the Scotch woman

of whom I was reading a few days ago. One night she could not sleep unforgiven sinner, you are lost. Will you now turn from your sin and trust Jesus Christ to forgive and save you? Will you open your heart to the Lord Jesus, receive Him by faith, take Him now as your own personal Saviour? If so, please say yes in your heart to Christ, then sign the following statement, copy it in a letter and send it to the editor at once. I will be so glad to hear that you have trusted Christ and will send you a letter of counsel and encouragement.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

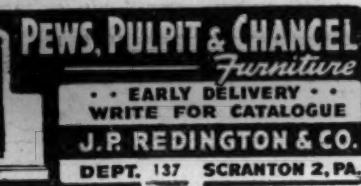
Dear Brother Rice:

I have read Dr. Talmage's sermon, "Christ Looking for the Sinner." I admit that I am a lost sinner. I know I need forgiveness and salvation. I sincerely believe that Christ died for my sins. So here and now I turn to Christ in my heart, I depend upon Him to forgive me and save me. I claim Him as my own Saviour. This moment I give Him my heart forever! I will claim Him openly as my Saviour and set out to live for Him from this day forth.

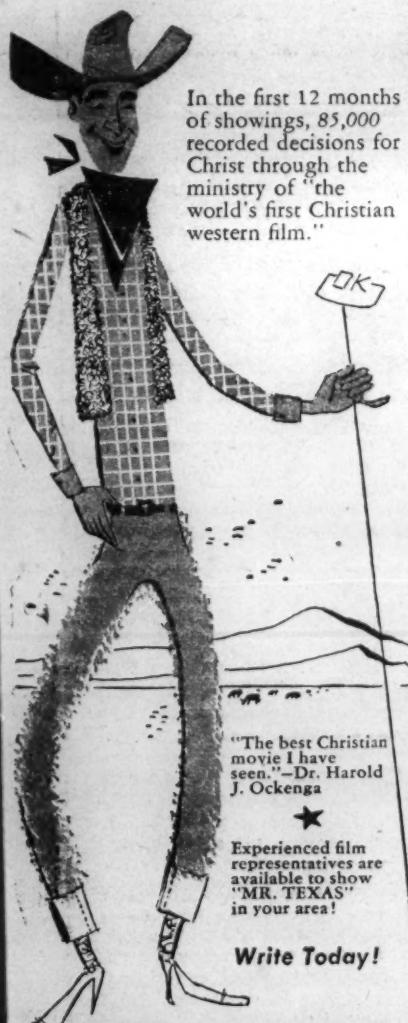
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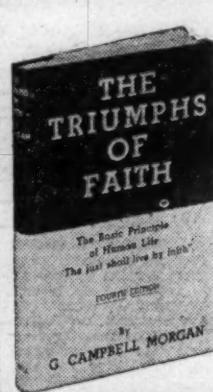
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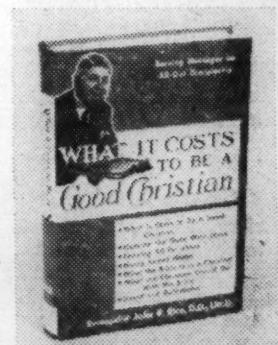
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Reasons For Sending "Sword"

(Continued from page 10)

7. In THE SWORD OF THE LORD One Gets More Blessing or Gives More Blessing for the Money

The other day we received a letter from the publishers of that fine fundamental Canadian Christian magazine, *The Evangelical Christian*, saying that expenses made it absolutely necessary to raise the subscription price to \$4 a year for the twelve monthly issues. Other Christian magazines have difficulty in paying their way with subscription prices of \$2.75 a year, \$3 a year, etc. Some denominational magazines sell for \$2 a year, or \$2.50 a year, being subsidized by the denomination, or supported by denominational advertising. And none of these other magazines have as many sermons, and they generally do not have the inspirational revival literature of THE SWORD OF THE LORD. These twelve large pages every week, 52 issues a year—for them we charge only \$2 a year at the regular price. And during this subscription campaign you may get 3 yearly subscriptions for \$5, and get absolutely free my book, *What It Costs to Be a Good Christian*, worth \$2.25, or *Halley's Bible Handbook*, 724 pages, selling for \$2. Actually if you count the book worth \$2, then you pay only \$3 for the three 1-year subscriptions to THE SWORD!

And I will tell you how we can do it. First, we have a larger circulation than any of the other fundamental, independent Christian magazines. Second, the Sword of the Lord Foundation is a non-profit corporation, and we are not set out to make money for ourselves, or for anybody. We are simply trying to get out the Gospel. Third, the editor takes not a penny of salary, and so does thousands of dollars of work annually at no cost to the subscriber. So it turns out that one can get more spiritual blessings from THE SWORD

OF THE LORD for the money than in any other Christian magazine of which we are acquainted.

Our earnest and sacrificial effort to get out the Gospel makes it so one may give more blessings for the same money by sending THE SWORD OF THE LORD to others than in almost any way one could invest the money. For \$5 you can send 3 subscriptions and give one book free, or keep it for yourself.

Or you may send as many subscriptions as you like, and for every \$5 worth of subscriptions at this special bargain price, you may have \$2.50 worth of books chosen from the Sword retail catalog. Or you may, for suitable number of subscriptions, get camera, duplicating machine, sound movie projector, a Schick electric shaver, or other premiums.

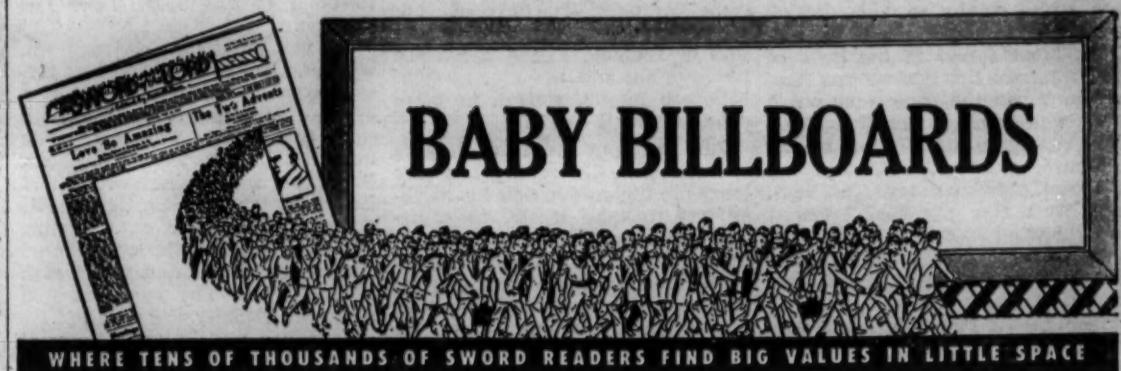
This is not a money-making scheme. This is not a profit-making business. Since this editor's income is altogether from free-will offerings in revivals, etc., he will have just as much money, just as much to eat, just as much material prosperity, if you do not send subscriptions. In fact, he could have more just by spending more time in revivals instead of the hard toil at the editor's desk. I am simply asking that you help others by sending THE SWORD OF THE LORD, and I have shown good reasons why Christians ought to subscribe for THE SWORD OF THE LORD themselves and send it to others. Now I beg you in Jesus' name to do right about it. Will you pray now, before you lay down this paper, asking the dear Lord what He wants you to do about this matter? I don't want you to do a thing except what the Lord leads. But I do want you to give God a chance to tell you what to do, and then do for His glory what you ought to do.

This subscription offer closes definitely January 15. But those

who are sending Christmas gift subscriptions must rush them in, to arrive not later than December 15, so we can send a Christmas greeting card announcing THE SWORD OF THE LORD is a gift from

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(Continued from page 3)

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IX

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